# THE PASTOR'S COMPLETE HAND BOOK AND REGISTER

LIBRARY OF CONGRESS.

BV4016

Chap. ..... Copyright No. .....

Shelf .R5

UNITED STATES OF AMERICA.

# THE PASTOR'S

# COMPLETE HAND BOOK

—AND—

# REGISTER.

# Perpetual Calendar.

## EXPLANATION.

The figures in the upper block indicate the centuries of the Christian Era; those above the double line to be used for Old Style; those below the double line for New Style.

The figures in the two side blocks indicate the years of each century.

The figures below the names of the month indicate the days of the month.

The letters in the centre block indicate the days of the week. Some one of the horizontal lines in this block, taken in connection with the days of the month below, will constitute the almanac for any given month. It is only necessary to know which of these lines to take. To determine the line for any month, the method is as follows:

Look at the top for the century; then to the right or the left for the odd year, and in a line with that, directly under the century, note the day of the week. Find the name of the month, and follow up in the same column till you reach the same day of the week. The horizontal line which you have thus reached is the one which, applied to the days of the month below, constitutes the almanac for that month.

| | | | | | | |
|---|---|---|---|---|---|---|
| 4 | 3 | 2 | 1 | 0 | | |
| 11 | 10 | 9 | 8 | 7 | 6 | 5 |
| 18 | 17 | 16 | 15 | 14 | 13 | 12 |
| 15 | | 14 | | 13 | | 12 |
| 19 | | 18 | | 17 | | 16 |
| 23 | | 22 | | 21 | | 20 |
| 27 | | 26 | | 25 | | 24 |

| | | | | | | | | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 0 | 6 | | 17 | 23 | 28 | 34 | | 45 | M | T | W | Th | F | Sa | S | 51 | 56 | 62 | | 73 | 79 | 84 | 90 | |
| 1 | 7 | 12 | 18 | | 29 | 35 | 40 | 46 | T | W | Th | F | Sa | S | M | | 57 | 63 | 68 | 74 | | 85 | 91 | 96 |
| 2 | | 13 | 19 | 24 | 30 | | 41 | 47 | W | Th | F | Sa | S | M | T | 52 | 58 | | 69 | 75 | 80 | 86 | | 97 |
| 3 | 8 | 14 | | 25 | 31 | 36 | 42 | | Th | F | Sa | S | M | T | W | 53 | 59 | 64 | 70 | | 81 | 87 | 92 | 98 |
| | 9 | 15 | 20 | 26 | | 37 | 43 | 48 | F | Sa | S | M | T | W | Th | 54 | | 65 | 71 | 76 | 82 | | 93 | 99 |
| 4 | 10 | | 21 | 27 | 32 | 38 | | 49 | Sa | S | M | T | W | Th | F | 55 | 60 | 66 | | 77 | 83 | 88 | 94 | |
| 5 | 11 | 16 | 22 | | 33 | 39 | 44 | 50 | S | M | T | W | Th | F | Sa | | 61 | 67 | 72 | 78 | | 89 | 95 | |

| | | | | | | |
|---|---|---|---|---|---|---|
| Jan | Jan. L | Sept | | Feb | Feb. L | |
| Oct | April | Dec | June | Mar | Aug | May |
| | July | | | Nov | | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 8 | 9 | 10 | 11 | 12 | 13 | 14 |
| 15 | 16 | 17 | 18 | 19 | 20 | 21 |
| 22 | 23 | 24 | 25 | 26 | 27 | 28 |
| 29 | 30 | 31 | | | | |

N. B.—Jan. L and Feb. L indicate January and February of Leap Year, and must be used to find the almanac for those months in any Leap Year.

# THE PASTOR'S

# COMPLETE HAND BOOK

AND

# REGISTER.

—BY—

Rev. F. D. RICKERSON,

Pastor Vermont St. Baptist Church, Quincy, Ill.

LIBRARY OF CONGRESS
No. 15380 E
WASHINGTON

CHICAGO:

PUBLISHED BY THE AUTHOR.

C. R. BLACKALL, GENERAL AGENT, 61 WASHINGTON STREET.

1875.

BV4016
R5

Entered according to Act of Congress in the year 1874, by
F. D. RICKERSON,
in the office of the Librarian of Congress at Washington.

THE LIBRARY
OF CONGRESS
WASHINGTON

# Contents.

PAGE.

PERPETUAL CALENDAR.

The Author's Note - - - - - - - 5
Acknowledgment - - - - - - - - 6

CHRIST OUR SAVIOUR.

Invitation - - - - - - - - - 7
The Way - - - - - - - - - 8
Reward - - - - - - - - - 10
Warning - - - - - - - - - 11

SELECTIONS FOR THE SICK.

Hope - - - - - - - - - - 12
Thanksgiving - - - - - - - - - 14
Victory - - - - - - - - 16

SELECTIONS FOR FUNERALS.

General - - - - - - - - - 18
The Aged - - - - - - - - - 22
Children - - - - - - - - - 23
Sudden Death - - - - - - - - 26
The Unconverted - - - - - - - - 27
Asleep in Jesus - - - - - - - - 29
Resurrection - - - - - - - - - 32
A Well of Comfort - - - - - - - 36
At the Grave - - - - - - - - - 41
Burial Service of the Protestant Episcopal Church - 42

Marriage Services - - - - - - - - 57
Marriage Service of the Protestant Episcopal Church 59
Benedictions - - - - - - - - - 62

A few Principles of Parliamentary Practice - - 63
Form for License to Preach - - - - - - 66
Form for Traveling Letter - - - - - - 66
Form for Ecclesiastical Council . - - - - 66
Form for Church Letter of Dismission - - - 67
Form for Church Book of Record - - - - 68

PLANS OF FUNERAL ADDRESSES.
RECORD OF FUNERAL SERVICES.
OCCASIONAL SERVICES.
RECORD OF MARRIAGES.
LIST OF CHURCH MEMBERS.
VISITING LIST.
MEMORANDA.

# Hymns—First Lines.


| | PAGE. |
|---|---|
| Asleep in Jesus | 48 |
| Come, brethren, don't grow weary | 50 |
| Come ye disconsolate | 52 |
| Dear Father, to thy mercy seat | 46 |
| Father, whate'er of earthly bliss | 55 |
| How blest the righteous when he dies | 54 |
| How firm a foundation, ye Saints of the Lord | 46 |
| I'm but a stranger here | 51 |
| In the christian's home in glory | 50 |
| I would not live alway | 49 |
| Jesus, lover of my soul | 47 |
| My days are gliding swiftly by | 49 |
| My heavenly home is bright and fair | 56 |
| Oh, for the death of those | 53 |
| On Jordan's stormy banks I stand | 51 |
| Shall we gather at the river | 53 |
| Sister, thou wast mild and lovely | 47 |
| There is an hour of peaceful rest | 56 |
| We are coming, blessed Saviour | 54 |
| We speak of the realms of the blest | 55 |
| When shall we meet again | 48 |
| Why do we mourn departing friends | 52 |

# The Author's Note.

This little book is an outgrowth of the Author's pastoral work and needs. It is offered to his fellow-laborers for Christ, with the earnest wish and prayer that it may be a cherished friend, a generous helper in their labors of love. Through it he extends his hand, and bids Godspeed to all who love our Lord Jesus, and are called to his ministry of reconciliation. He will be well content if, through the helpfulness of his book, any brother in the Lord is made stronger for his work, or any sorrowing one becomes "as one whom his mother comforteth."

F. D. RICKERSON.

Quincy, Ill., December, 1874.

## Acknowledgment.

The author is indebted to Messrs. Biglow & Main for permission to use the following tunes: *Rest*, *Foster*, *Shall we Gather at the River*, *Sweet Rest in Heaven*, and *We are Coming;* and to Messrs. O. Ditson & Co., for permission to use *Mount Vernon*, *Naomi*, *Dennis*, *Varina*, *Unity*, *The Shining Shore*, and *Heaven is my Home*.

# Christ our Saviour.

## INVITATION

ISAIAH 55: 1-3 : 6-9.

HO, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live.

Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

ISAIAH 45: 22, 23.

Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear.

MATTHEW 11 : 28-30.

Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

REVELATION 22 : 17.

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

## THE WAY.

JOHN 3 : 14-17.

AND as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

JOHN 6 : 35-40.

And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, that ye also have seen me and believe not. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will; but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day.

JOHN 4 : 13, 14.

Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

JOHN 14: 5-7.

Thomas saith unto him, Lord, we know not whither thou goest, and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

ACTS 16: 25-33.

And at midnight Paul and Silas prayed, and sang praises unto God, and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and every one's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm; for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.

MATTHEW 10: 32, 33.

Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

LUKE 23: 42, 43.

And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.

## REWARD.

EPHESIANS 2: 19-23.

AFTER a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents; behold I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord.

I PETER 2: 4-7.

To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious. Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe, he is precious.

MATTHEW 25: 19-22, 34-40.

Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God. And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. In whom all the building fitly framed together groweth unto a holy temple in the Lord. In whom ye also are builded together for a habitation of God through the spirit. Then shall the King say unto them on his right hand, Come, ye

blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was a hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.

Then shall the righteous answer him, saying, Lord, when saw we thee a hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily, I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

REVELATION 3: 12.

Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name.

## WARNING.

MATTHEW 10: 37-39.

He that loveth father or mother more than me is not worthy of me, and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross and followeth after me, is not worthy of me. He that findeth his life shall lose it; and he that loseth his life, for my sake, shall find it.

JOHN 3: 18, 19, 35, 36.

He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world,

and men loved darkness rather than light, because their deeds were evil.

The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

# The Sick.

## HOPE.

ISAIAH 38: 1-8.

IN those days was Hezekiah sick unto death. And Isaiah, the prophet, the son of Amoz, came unto him, and said unto him, Thus saith the Lord, Set thine house in order; for thou shalt die, and not live. Then Hezekiah turned his face toward the wall, and prayed unto the Lord, and said, Remember now, O Lord, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore. Then came the word of the Lord to Isaiah, saying, Go, and say to Hezekiah, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears; behold I will add unto thy days fifteen years. And I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city. And this shall be a sign unto thee from the Lord, that the Lord will do this thing that he hath spoken. Behold, I will bring again the shadow of the degrees, which is gone down in the sun dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.

PSALM 23.

The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the

still waters; he restoreth my soul; he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever.

JOHN 11: 1-5.

Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick. Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. When Jesus heard that, he said, this sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. Now Jesus loved Martha, and her sister, and Lazarus.

I PETER 1: 6-9.

Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ; whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory; receiving the end of your faith, even the salvation of your souls.

MARK 5: 25-34.

And a certain woman, which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, when she had heard of Jesus, came in the press behind, and touched his garment. For she said, If

I may touch but his clothes, I shall be whole. And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague. And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? And he looked round about to see her that had done this thing. But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

JOHN 5: 2-9.

Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water; whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. And a certain man was there, which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole? The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming, another steppeth down before me. Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

## THANKSGIVING.

JONAH 2: 3-9.

FOR thou hast cast me into the deep, in the midst of the seas; and the floods compassed me about; all thy billows

and thy waves passed over me. Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple. The waters compassed me about, even to the soul; the depth closed me round about, the weeds were wrapped about my head. I went down to the bottoms of the mountains; the earth with her bars was about me for ever; yet hast thou brought up my life from corruption, O Lord my God. When my soul fainted within me I remembered the Lord; and my prayer came in unto thee, into thine holy temple. They that observe lying vanities forsake their own mercy. But I will sacrifice unto thee with the voice of thanksgiving; I will pay that which I have vowed. Salvation is of the Lord.

ISAIAH 38: 17-20.

Behold, for peace I had great bitterness; but thou hast in love to my soul delivered it from the pit of corruption; for thou hast cast all my sins behind thy back. For the grave cannot praise thee, death cannot celebrate thee; they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day; the father to the children shall make known thy truth. The Lord was ready to save me; therefore we will sing my songs to the stringed instruments all the days of our life in the house of the Lord.

PSALM 34: 1-10.

I will bless the Lord at all times; his praise shall continually be in my mouth. My soul shall make her boast in the Lord; the humble shall hear thereof, and be glad. O magnify the Lord with me, and let us exalt his name together. I sought the Lord, and he heard me, and delivered me from all my fears. They looked unto him, and were lightened; and their faces were not ashamed. This poor man cried, and the Lord heard him, and saved him out of all his troubles. The angel of the Lord encampeth round about them that fear him, and delivereth them. O taste and see that the Lord is good; blessed is the man that trusteth in him. O fear the Lord, ye

his saints; for there is no want to them that fear him. The young lions do lack, and suffer hunger, but they that seek the Lord shall not want any good thing.

PSALM 119: 65-68, 71.

Thou hast dealt well with thy servant, O Lord, according unto thy word. Teach me good judgment and knowledge; for I have believed thy commandments. Before I was afflicted I went astray, but now have I kept thy word. Thou art good, and doest good; teach me thy statutes. It is good for me that I have been afflicted; that I might learn thy statutes.

PSALM 30.

I will extol thee, O Lord; for thou hast lifted me up, and hast not made my foes to rejoice over me. O Lord my God, I cried unto thee, and thou hast healed me. O Lord, thou hast brought up my soul from the grave; thou hast kept me alive, that I should not go down to the pit. Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness. For his anger endureth but a moment; in his favor is life: weeping may endure for a night, but joy cometh in the morning. And in my prosperity I said, I shall never be moved: Lord, by thy favor thou hast made my mountain to stand strong; thou didst hide thy face, and I was troubled. I cried to thee, O Lord; and unto the Lord I made supplication. What profit is there in my blood, when I go down to the pit? Shall the dust praise thee? shall it declare thy truth? Hear, O Lord, and have mercy upon me; Lord, be thou my helper. Thou hast turned for me my mourning into dancing; thou hast put off my sackcloth, and girded me with gladness; to the end that my glory may sing praise to thee, and not be silent. O Lord my God, I will give thanks unto thee for ever.

## VICTORY.

II TIMOTHY 4: 6-8.

FOR I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have

finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing.

PHILIPPIANS I: 21-23.

For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labour; yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better.

I PETER I: 3-5.

Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

MATTHEW 25: 34.

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

REVELATION 22: 12-14, 20.

And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

He which testifieth these things, saith, Surely I come quickly. Amen. Even so, come Lord Jesus.

# Selections for Funerals.

## GENERAL.

JOB 14: 1, 2, 18-21.

MAN that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not. And surely the mountain falling cometh to nought, and the rock is removed out of his place. The waters wear the stones; thou washest away the things which grow out of the dust of the earth; and thou destroyest the hope of man. Thou prevailest for ever against him, and he passeth; thou changest his countenance, and sendest him away. His sons come to honour, and he knoweth it not.

ISAIAH 40: 6-8.

The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand for ever.

JOB 7: 1, 6-10.

Is there not an appointed time to man upon earth? are not his days also like the days of a hireling? My days are swifter than a weaver's shuttle, and are spent without hope. O remember that my life is wind: mine eye shall no more see good. The eye of him that hath seen me shall see me no more; thine eyes are upon me, and I am not. As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more. He shall return no more to his house, neither shall his place know him any more.

ECCLESIASTES 7: 2-4.

It is better to go to the house of mourning, than to go to

the house of feasting, for that is the end of all men; and the living will lay it to his heart. Sorrow is better than laughter; for by the sadness of the countenance the heart is made better. The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth.

ECCLESIASTES 8: 8.

There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death; and there is no discharge in that war.

PSALM 39: 4, 5.

Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am. Behold, thou hast made my days as a handbreadth, and mine age is as nothing before thee; verily every man at his best state is altogether vanity.

ECCLESIASTES 9: 10.

Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

JOHN 9: 4.

I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

JOB 5: 6, 7, 17-20.

Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground, yet man is born unto trouble, as the sparks fly upward. Behold, happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty: for he maketh sore, and bindeth up; he woundeth, and his hands make whole. He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee. In famine he shall redeem thee from death, and in war from the power of the sword.

PSALM 119: 73-77.

Thy hands have made me and fashioned me; give me

understanding, that I may learn thy commandments. They that fear thee will be glad when they see me; because I have hoped in thy word. I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me. Let, I pray thee, thy merciful kindness be for my comfort, according to thy word unto thy servant. Let thy tender mercies come unto me, that I may live; for thy law is my delight.

PROVERBS 3: 11, 12.

My son, despise not the chastening of the Lord; neither be weary of his correction; for whom the Lord loveth he correcteth; even as a father the son in whom he delighteth.

ISAIAH 48: 9-11.

For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off. Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction. For mine own sake, even for mine own sake, will I do it; for how should my name be polluted? and I will not give my glory unto another.

HEBREWS 12: 5-13.

And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

ISAIAH 41: 17, 18.

When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water.

PHILIPPIANS 2: 5-11.

Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

II CORINTHIANS 5: 1-10.

For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven; if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the selfsame thing is God,

who also hath given unto us the earnest of the spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord; for we walk by faith, not by sight; we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labour, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

## THE AGED.

JOB 5: 26.

Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season.

PSALM 71: 5, 9, 17-20.

For thou art my hope, O Lord God; thou art my trust from my youth. Cast me not off in the time of old age; forsake me not when my strength faileth. O God, thou hast taught me from my youth; and hitherto have I declared thy wondrous works. Now also when I am old and grayheaded, O God, forsake me not; until I have shewed thy strength unto this generation, and thy power to every one that is to come. Thou, which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth.

ISAIAH 46: 4.

And even to your old age I am he; and even to hoar hairs will I carry you; I have made, and I will bear; even I will carry, and will deliver you.

PSALM 90: 5, 6, 10.

Thou carriest them away as with a flood; they are as a sleep; in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening

it is cut down, and withereth. The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away.

ZECHARIAH 14: 7.

But it shall be one day which shall be known to the Lord, not day, nor night; but it shall come to pass, that at evening time it shall be light.

GENESIS 49: 29-31.

And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that is in the field of Ephron the Hittite, in the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a burying-place. There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah.

I KINGS 2: 1, 2, 10.

Now the days of David drew nigh that he should die; and he charged Solomon his son, saying, I go the way of all the earth; be thou strong therefore, and shew thyself a man. So David slept with his fathers, and was buried in the city of David.

## CHILDREN.

MARK 5: 35-41.

WHILE he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead; why troublest thou the Master any further? As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe. And he suffered no man to follow him, save Peter and James, and John the brother of James. And he cometh to the house of the ruller of the synagogue, and seeth the tumult, and them

that wept and wailed greatly. And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth. And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.

MARK 10: 14-16.

Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

MATTHEW 18: 10.

Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

2 SAMUEL 12: 16-23.

David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth. And the elders of his house arose, and went to him, to raise him up from the earth; but he would not, neither did he eat bread with them. And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead; for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice; how will he then vex himself, if we tell him that the child is dead? But when David saw that his servants whispered, David perceived that the child was dead; therefore David said unto his servants, Is the child dead? And they said, He is dead. Then David arose from the earth, and washed, and anointed himself, and changed his apparel: and came into the house of the Lord, and worshipped. Then he

came to his own house, and when he required, they set bread before him, and he did eat. Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child, while it was alive; but when the child was dead, thou didst rise and eat bread. And he said, While the child was yet alive, I fasted and wept; for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.

JOB I: 21.

The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

I KINGS 17: 17-23.

And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him. And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son? And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed. And he cried unto the Lord, and said, O Lord my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son? And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again. And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived. And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother; and Elijah said, See, thy son liveth.

2 KINGS 4: 18-26.

And when the child was grown, it fell on a day, that he

went out to his father to the reapers. And he said unto his father, My head, my head! And he said to a lad, Carry him to his mother. And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died. And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out. And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again. And he said, Wherefore wilt thou go to him to day? it is neither new moon, nor sabbath. And she said, It shall be well. Then she saddled an ass, and said to her servant, Drive, and go forward; slack not thy riding for me, except I bid thee. So she went and came unto the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, yonder is that Shunammite; run now, I pray thee, to meet her, and say unto her, Is it well with thee? is it well with thy husband? is it well with the child? And she answered, It is well.

## SUDDEN DEATH.

PSALM 90.

LORD, thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. Thou turnest man to destruction; and sayest, Return, ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a flood; they are as a sleep; in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth. For we are consumed by thine anger, and by thy wrath are we troubled. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. For all our days are passed away in thy wrath; we spend our years as a tale

that is told. The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away. Who knoweth the power of thine anger? even according to thy fear, so is thy wrath. So teach us to number our days, that we may apply our hearts unto wisdom. Return, O Lord, how long? and let it repent thee concerning thy servants. O satisfy us early with thy mercy; that we may rejoice and be glad all our days. Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil. Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us, and establish thou the work of our hands upon us, yea, the work of our hands establish thou it.

I PETER I: 24.

For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away.

I CHRONICLES 29: 15.

For we are strangers before thee, and sojourners, as were all our fathers; our days on the earth are as a shadow, and there is none abiding.

## THE UNCONVERTED.

PSALM 49: 6-19.

THEY that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give to God a ransom for him. For the redemption of their soul is precious, and it ceaseth for ever; that he should still live for ever, and not see corruption. For he seeth that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others. Their inward thought is, that their houses shall continue for ever, and their dwelling-places to all generations; they call their

lands after their own names. Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling. But God will redeem my soul from the power of the grave; for he shall receive me. Be not thou afraid when one is made rich; when the glory of his house is increased; for when he dieth he shall carry nothing away; his glory shall not descend after him. Though while he lived he blessed his soul, (and men will praise thee, when thou doest well to thyself;) he shall go to the generation of his fathers; they shall never see light.

ECCLESIASTES 11: 9, 10.

Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment. Therefore remove sorrow from thy heart, and put away evil from thy flesh; for childhood and youth are vanity.

ECCLESIASTES 12: 1-7.

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain. In the day when the keepers of the house shall tremble, and the strong men shall bow themselves and the grinders cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low. Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail, because man goeth to his long home, and the mourners go about the

streets; or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.

JAMES 4: 13-15.

Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain; Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this or that.

I CORINTHIANS 7: 29-31.

But this I say, brethren, the time is short; it remaineth, that both they that have wives be as though they had none; and they that weep as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy as though they possessed not; and they that use this world, as not abusing it; for the fashion of this world passeth away.

## ASLEEP IN JESUS.

JOB 3: 17-19.

THERE the wicked cease from troubling; and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and the great are there; and the servant is free from his master.

II TIMOTHY 1: 12.

For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

JOHN 11: 11-15.

These things said he; and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said his disciples, Lord, if he sleep,

he shall do well. Howbeit Jesus spake of his death, but they thought that he had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe, nevertheless let us go unto him.

JOHN 14: 1-4, 25-29.

Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father; for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

JOHN 17: 24.

Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world.

REVELATION 7: 9-17.

After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried

with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen; Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes.

REVELATION 21: 1-4, 22-27.

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof.

And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day; for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life.

REVELATION 22: 1-5.

And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations. And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him; and they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord giveth them light, and they shall reign for ever and ever.

## RESURRECTION.

JOB 14: 7-15.

For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant. But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep. Oh that thou wouldst hide me in the grave, that thou wouldst keep me secret, until thy

wrath be passed, that thou wouldst appoint me a set time, and remember me. If a man die shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thine hands.

JOHN 12: 24.

Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.

REVELATION 14: 13.

And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

PSALM 17: 15.

As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.

I CORINTHIANS 15: 12-26, 35 57.

Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all

be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.

But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain; but God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory.

So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

REVELATION 20: 4-6.

And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

JOHN 11: 20-27, 41-44.

Then Martha, as soon as she heard that Jesus was coming, went and met him; but Mary sat still in the house. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the

life: he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always; but because of the people which stand by I said it, that they may believe that thou hast sent me. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

JOB 19: 25-27.

For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.

## A WELL OF COMFORT.

PSALM 69: 20.

REPROACH hath broken my heart; and I am full of heaviness; and I looked for some to take pity, but there was none; and for comforters, but I found none.

PSALM 119: 75, 76.

I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me. Let, I pray thee, thy merciful kindness be for my comfort, according to thy word unto thy servant.

2 CORINTHIANS 1: 3-5.

Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who com-

forteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

COLLOSSIANS I; 11.

Strengthened with all might, according to his glorious power, unto all patience and long suffering with joyfulness.

2 THESSALONIANS 2: 16, 17.

Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work.

ISAIAH 61: 1-3.

The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness, The planting of the Lord, that he might be glorified.

ISAIAH 51: 11-13.

Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away. I, even I, am he that comforteth you: who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass; and forgettest the Lord thy Maker, that hath stretched forth the heavens, and laid the foundations of the earth?

ISAIAH 66: 13.

As one whom his mother comforteth, so will I comfort you.

PSALM 119: 49, 50, 54.

Remember the word unto thy servant, upon which thou hast caused me to hope. This is my comfort in my affliction: for thy word hath quickened me. Thy statutes have been my songs in the house of my pilgrimage.

HEBREWS 6: 13-20.

For when God made promise to Abraham, because he could swear by no greater, he sware by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail; whither the forerunner is for us entered, even Jesus, made a high priest for ever after the order of Melchisedec.

2 CORINTHIANS 4: 8-11.

We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

ISAIAH 26: 8, 9.

Yea, in the way of thy judgments, O Lord, have we waited for thee; the desire of our soul is to thy name, and to the

remembrance of thee. With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness.

DEUTERONOMY 4: 30, 31.

When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto his voice; (for the Lord thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which he sware unto them.

PSALM 78: 34, 35.

When he slew them, then they sought him: and they returned and inquired early after God. And they remembered that God was their Rock, and the high God their Redeemer.

JOB 34: 31, 32.

Surely it is meet to be said unto God, I have borne chastisement, I will not offend any more: that which I see not teach thou me: if I have done iniquity, I will do no more.

ISAIAH 48: 10.

Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction.

MALACHI 3: 2, 3.

But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

PSALM 40: 1-3.

I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of a horrible

pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord.

JOHN 15: 1, 2.

I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

HEBREWS 11: 17-19, 32-40.

By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure. And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah; of David also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; of whom the world was not worthy: they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.

## AT THE GRAVE.

SO we commit to the grave those we have loved and lost. Yet we sorrow not as those who have no hope; but patiently wait for the morning of the first resurrection; when those who are Christ's shall rise with him.

---

PSALM 90: 1-4, 12-17.

Lord, thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. Thou turnest man to destruction; and sayest, Return, ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. So teach us to number our days, that we may apply our hearts unto wisdom. Return, O Lord, how long? and let it repent thee concerning thy servants. O satisfy us early with thy mercy, that we may rejoice and be glad all our days. Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil. Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

I CORINTHIANS 15: 51-57.

Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed; in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?

The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

---

In behalf of these sorrowing friends, I extend their heartfelt gratitude to those who have so tenderly aided them in burying their dead. The Lord deal kindly with you, as ye have dealt with the dead, and with them.

---

## BURIAL SERVICE
### OF THE
## PROT. EPISCOPAL CHURCH.

¶ The minister, meeting the corpse at the entrance of the churchyard, and going before it, either into the church or towards the grave, shall say or sing:

I AM the resurrection and the life, saith the Lord. He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die.

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another.

We brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

¶ After they are come into the church, shall be said or sung the following Anthem, taken from the thirty-ninth and ninetieth Psalms.

LORD, let me know my end, and the number of my days; that I may be certified how long I have to live. Behold, thou hast made my days as it were a span long, and mine age is even as nothing in respect of thee; and verily every man living is altogether vanity. For man walketh in a vain shadow, and disquieteth himself in vain; he heapeth up riches, and cannot tell who shall gather them. And now, Lord,

what is my hope? Truly my hope is even in thee. Deliver me from all mine offences; and make me not a rebuke unto the foolish. When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment: every man therefore is but vanity. Hear my prayer, O Lord, and with thine ears consider my calling: hold not thy peace at my tears. For I am a stranger with thee, and a sojourner, as all my fathers were. O spare me a little, that I may recover my strength, before I go hence, and be no more seen. Lord, thou hast been our refuge, from one generation to another. Before the mountains were brought forth, or ever the earth and the world were made, thou art God from everlasting, and world without end. Thou turnest man to destruction; again thou sayest, Come again, ye children of men. For a thousand years in thy sight are but as yesterday; seeing that is past as a watch in the night. As soon as thou scatterest them, they are even as a sleep; and fade away suddenly like the grass. In morning it is green, and groweth up; but in the evening it is cut down, dried up, and withered. For we consume away in thy displeasure; and are afraid at thy wrathful indignation. Thou hast set our misdeeds before thee; and our secret sins in the light of thy countenance. For when thou art angry, all our days are gone: We bring our years to an end, as it were a tale that is told. The days of our age are threescore years and ten; and though men be so strong that they come to fourscore years, yet is their strength then but labour and sorrow; so soon passeth it away, and we are gone. So teach us to number our days, that we may apply our hearts unto wisdom. Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end, Amen.

¶ Then shall follow the Lesson, taken out of the fifteenth Chapter of the first Epistle of St. Paul to the Corinthians. (See Page 33.)

¶ When they come to the grave, while the corpse is made ready to be laid into the earth, shall be sung or said:

MAN, that is born of a woman, hath but a short time to live, and is full of misery. He cometh up, and is cut down like a flower; he fleeth as it were a shadow, and never continueth in one stay. In the midst of life we are in death: of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased? Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death. Thou knowest, Lord, the secrets of our hearts: shut not thy merciful ears to our prayers; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death, to fall from thee.

¶ Then, while the earth shall be cast upon the body by some standing by, the Minister shall say:

FORASMUCH as it hath pleased Almighty God, in his wise providence, to take out of this world the soul of our deceased brother, we therefore commit his body to the ground; earth to earth, ashes to ashes, dust to dust; looking for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ; at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in him shall be changed, and made like unto his own glorious body; according to the mighty working whereby he is able to subdue all things unto himself.

¶ Then shall be said or sung:

I HEARD a voice from heaven, saying unto me, Write, from henceforth blessed are the dead who die in the Lord; even so saith the Spirit: for they rest from their labours.

¶ Then the Minister shall say the Lord's Prayer:

OUR Father who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive

us our trespasses, as we forgive those who trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

¶ Then the minister shall say one or both of the following Prayers, at his discretion.

ALMIGHTY God, with whom do live the spirits of those who depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; we give thee hearty thanks for the good examples of all those thy servants, who, having finished their course in faith, do now rest from their labours. And we beseech thee, that we, with all those who are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory, through Jesus Christ our Lord. Amen.

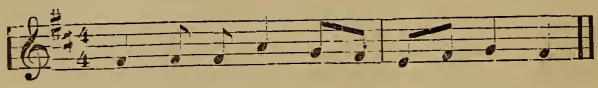
---

O merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth, shall live, though he die; and whosoever liveth and believeth in him, shall not die eternally; who also hath taught us, by his holy apostle Saint Paul, not to be sorry, as men without hope, for those who sleep in him; we humbly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that when we shall depart this life, we may rest in him; and that at the general resurrection in the last day, we may be found acceptable in thy sight; and receive that blessing, which thy well-beloved Son shall then pronounce to all who love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ our Mediator and Redeemer. Amen.

---

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

## NAOMI.



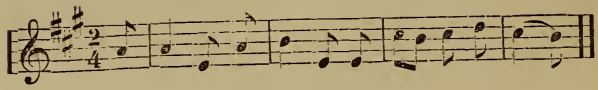
1. Dear Father, to thy mercy seat
   My soul for shelter flies;
   'Tis here I find a safe retreat,
   When storms and tempests rise.

2. My cheerful hope can never die,
   If thou, my God, art near;
   Thy grace can raise my comforts high,
   And banish every fear.

3. My great Protector and my Lord,
   Thy constant aid impart;
   Oh, let thy kind, thy gracious word
   Sustain my trembling heart!

4. Oh, never let my soul remove
   From this divine retreat!
   Still let me trust thy power and love,
   And dwell beneath thy feet.

## PORTUGUESE HYMN.



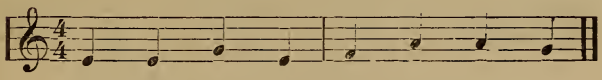
1. How firm a foundation, ye saints of the Lord,
   Is laid for your faith in his excellent word!
   What more can he say than to you he has said,
   You who unto Jesus for refuge hath fled?

2. In every condition, in sickness and health,
   In poverty's vale, or abounding in wealth,
   At home and abroad, on the land, on the sea,
   As thy day may demand, shall thy strength ever be.

3. E'en down to old age, all thy people shall prove
   My sovereign, eternal, unchangeable love;
   And when hoary hairs shall their temples adorn,
   Like lambs they shall still in my bosom be borne.

4. The soul that on Jesus hath leaned for repose,
   I will not, I will not, desert to its foes;
   That soul, though all hell should endeavor to shake,
   I'll never, no never, no never, forsake!

## MOUNT VERNON.

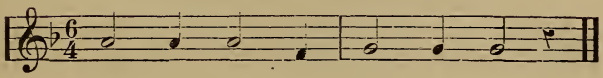


1. SISTER, thou wast mild and lovely,
   Gentle as the summer breeze,
   Pleasant as the air of evening,
   When it floats among the trees.

2. Peaceful be thy silent slumber,
   Peaceful in the grave so low;
   Thou no more wilt join our number;
   Thou no more our songs shall know.

3. Yet again we hope to meet thee,
   When the day of life is fled;
   Then in heaven with joy to greet thee,
   Where no farewell tear is shed.

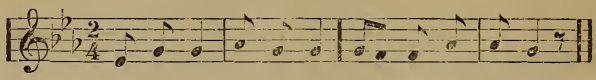
## MARTYN.



1. JESUS, lover of my soul,
   Let me to thy bosom fly,
   While the raging billows roll,
   While the tempest still is high.
   Hide me, O my Savior, hide,
   Till the storm of life is past;
   Safe into the haven guide,
   O receive my soul at last.

2. Other refuge have I none,
   Hangs my helpless soul on thee:
   Leave, ah! leave me not alone;
   Still support and comfort me.
   All my trust on thee is stayed;
   All my help from thee I bring;
   Cover my defenceless head
   With the shadow of thy wing.

## UNITY.



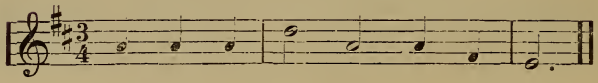
1. When shall we meet again—meet ne'er to sever?
When shall Peace wreathe her chain round us forever?
Our hearts will ne'er repose safe from each blast that blows
In this dark vale of woes—never—no, never!

2. When shall love freely flow pure as life's river?
When shall sweet friendship glow changeless forever?
Where joys celestial thrill, where bliss each heart shall fill,
And fears of parting chill never—no, never!

3. Up to that world of light take us, dear Savior;
May we all there unite, happy forever;
Where kindred spirits dwell, there may our music swell,
And time our joys dispel never—no, never!

4. Soon shall we meet again, meet ne'er to sever;
Soon will Peace wreathe her chain round us forever:
Our hearts will then repose secure from worldly woes;
Our songs of praise shall close never—no, never!

## ASLEEP IN JESUS.



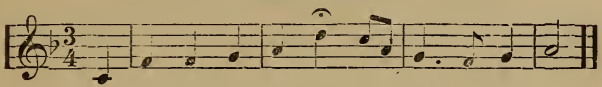
1. Asleep in Jesus! blessed sleep!
From which none ever wakes to weep;
A calm and undisturbed repose,
Unbroken by the last of foes.

2. Asleep in Jesus! O how sweet
To be for such a slumber meet!
With holy confidence to sing
That death hath lost its venomed sting.

3. Asleep in Jesus! peaceful rest!
Whose waking is supremely blest;
No fear, no woe, shall dim that hour,
Which manifests the Savior's power.

4. Asleep in Jesus! O, for me
May such a blissful refuge be!
Securely shall my ashes lie,
And wait the summons from on high.

## FREDERICK.



1. I WOULD not live alway; I ask not to stay
Where storm after storm rises dark o'er the way:
The few lurid mornings that dawn on us here
Are enough for life's joys, full enough for its cheer.

2. I would not live alway; no—welcome the tomb!
Since Jesus hath lain there, I dread not its gloom:
There sweet be my rest till he bid me arise,
To hail him in triumph descending the skies.

3. Who, who would live alway, away from his God—
Away from yon heaven, that blissful abode,
Where rivers of pleasure flow bright o'er the plains,
And the noontide of glory eternally reigns?

4. There saints of all ages in harmony meet,
Their Savior and brethren transported to greet;
While anthems of rapture unceasingly roll,
And the smile of the Lord is the feast of the soul.

## THE SHINING SHORE.

1. MY days are gliding swiftly by,
And I, a pilgrim stranger,
Would not detain them as they fly,
Those hours of toil and danger.

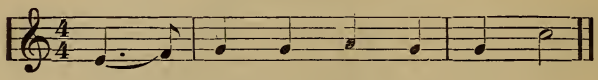
CHORUS—For now we stand on Jordan's strand,
Our friends are passing over;
And just before, the shining shore
We may almost discover.

2. We'll gird our loins, my brethren dear,
Our heavenly home discerning;
Our absent Lord has left us word,
Let every lamp be burning.

3. Should coming days be cold and dark,
We need not cease our singing;
That perfect rest nought can molest
Where golden harps are ringing.

4. Let sorrows rudest tempest blow,
Each chord on earth to sever,
Our King says come, and there's our home,
Forever! O, forever!

## REST FOR THE WEARY.



1. In the Christian's home in glory,
There remains a land of rest;
There the Savior's gone before me,
To fulfill my soul's request.

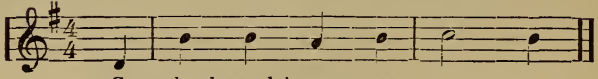
Chorus—There is rest for the weary,
There is rest for you;
On the other side of Jordan,
In the sweet fields of Eden,
Where the tree of life is blooming,
There is rest for you.

2. He is fitting up my mansion,
Which eternally shall stand,
For my stay shall not be transient
In that holy, happy land.

3. Pain or sickness ne'er shall enter,
Grief nor woe my lot shall share;
But in that celestial center,
I a crown of life shall wear.

4. Sing, O, sing, ye heirs of glory;
Shout your triumph as you go;
Zion's gate will open for you,
You shall find an entrance through.

## SWEET REST IN HEAVEN.

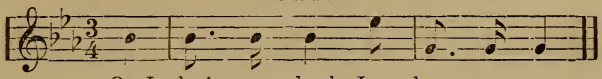


1. Come, brethren, do'nt grow weary,
But let us journey on;
The moments will not tarry,
This life will soon be gone.
The passing scenes all tell us
That death will surely come;
These bodies soon will molder
In th' dark and dreary tomb.

Chorus—There is sweet rest in heaven, etc.

2. Loved ones have gone before us,
They beckon us away,
O'er ærial plains they're soaring,
Blest in eternal day;
But we are in the army,
And dare not leave our post;
We'll fight until we conquer
The foe's most mighty host.

## VARINA.



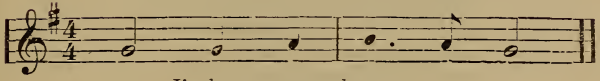
1. On Jordan's stormy banks I stand,
   And cast a wishful eye
   To Canaan's fair and happy land,
   Where my possessions lie.

2. Oh, the transporting, rapturous scene,
   That rises to my sight!
   Sweet fields, arrayed in living green,
   And rivers of delight.

3. O'er all those wide-extended plains
   Shines one eternal day;
   There God the Son forever reigns,
   And scatters night away.

4. No chilling winds nor poisonous breath
   Can reach that healthful shore;
   Sickness and sorrow, pain and death,
   Are felt and feared no more.

## HEAVEN IS MY HOME.

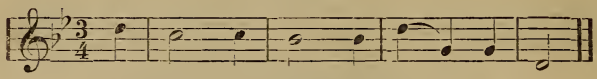


1. I'm but a stranger here,
   Heaven is my home;
   Earth is a desert drear,
   Heaven is my home.
   Danger and sorrow stand
   Round me on every hand;
   Heaven is my fatherland,
   Heaven is my home.

2. What though the tempest rage,
   Heaven is my home;
   Short is my pilgrimage,
   Heaven is my home.
   Time's cold and wintry blast
   Soon will be overpast;
   I shall reach home at last,
   Heaven is my home.

3. There at my Savior's side,
   Heaven is my home;
   I shall be glorified,
   Heaven is my home.
   There are the good and blest,
   Those I loved most and best,
   There, too, I soon shall rest,
   Heaven is my home.

## CHINA.



1. WHY do we mourn departing friends,
   Or shake at death's alarms?
   'Tis but the voice that Jesus sends
   To call them to his arms.

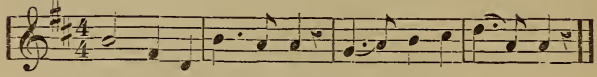
2. Are we not tending upward, too,
   As fast as time can move?
   Nor would we wish the hours more slow,
   To keep us from our love.

3. Why should we tremble to convey
   Their bodies to the tomb?
   There the dear flesh of Jesus lay,
   And left a long perfume.

4. The graves of all the saints he blest,
   And softened every bed;
   Where should the dying members rest
   But with their dying Head?

5. Thence he arose, ascending high,
   And showed our feet the way;
   Up to the Lord our flesh shall fly
   At the great rising day.

## THE MERCY SEAT.

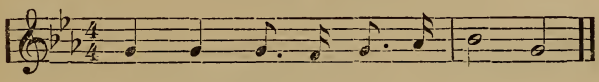


1. COME ye disconsolate, where'er ye languish;
   Come to the mercy-seat, fervently kneel;
   Here bring your wounded hearts, here tell your anguish;
   Earth has no sorrow that heaven cannot heal.

2. Joy of the desolate, light of the straying,
   Hope of the penitent, fadeless and pure;
   Here speaks the Comforter, tenderly saying,
   Earth has no sorrow that heaven cannot cure.

3. Here see the bread of life; see waters flowing
   Forth from the throne of God, pure from above;
   Come to the feast of love; come, ever knowing,
   Earth has no sorrow but heaven can remove.

## SHALL WE GATHER AT THE RIVER?



1. SHALL we gather at the river,
   Where bright angel feet have trod;
   With its crystal tide forever
   Flowing by the throne of God?

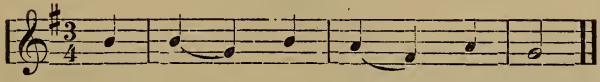
CHORUS—Yes, we'll gather at the river, etc.

2. On the margin of the river,
   Washing up its silver spray,
   We will walk and worship ever,
   All the happy golden day.

3. On the bosom of the river,
   Where the Savior-King we own,
   We shall meet and sorrow never,
   'Neath the glory of the throne.

4. Soon we'll reach the shining river,
   Soon our pilgrimage will cease;
   Soon our happy hearts will quiver
   With the melody of peace.

## DENNIS.



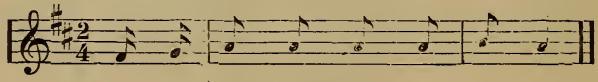
1. OH, for the death of those
   Who slumber in the Lord!
   Oh, be like theirs my last repose,
   Like theirs my last reward!

2. Their bodies in the ground,
   In silent hope, may lie,
   Till the last trumpet's joyful sound
   Shall call them to the sky.

3. Their ransomed spirits soar,
   On wings of faith and love,
   To meet the Savior they adore,
   And reign with him above.

4. Oh, for the death of those
   Who slumber in the Lord!
   Oh, be like theirs my last repose,
   Like theirs my last reward!

## WE ARE COMING, BLESSED SAVIOR.



1. We are coming, blessed Savior,
   We hear thy gentle voice;
   We would be thine forever,
   And in thy love rejoice.

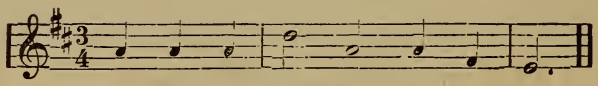
Chorus—We are coming, etc.,
   We hear thy gentle voice.

2. We are coming, blessed Savior,
   To meet that happy band,
   And sing with them forever,
   And in thy presence stand.

3. We are coming, blessed Savior,
   Our Father's house we see—
   A glorious mansion ever
   For those that trust in thee.

4. We are coming, blessed Savior,
   That happy home is ours;
   If here we gain thy favor,
   We'll reach those fragrant bowers.

## REST.



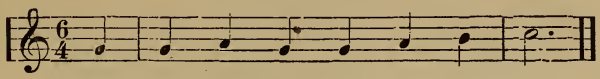
1. How blest the righteous when he dies!
   When sinks a weary soul to rest!
   How mildly beam the closing eyes!
   How gently heaves th' expiring breast!

2. So fades a summer cloud away;
   So sinks the gale when storms are o'er;
   So gently shuts the eye of day;
   So dies a wave along the shore.

3. A holy quiet reigns around,
   A calm which life nor death destroys;
   And naught disturbs that peace profound
   Which his unfettered soul enjoys.

4. Life's labor done, as sinks the clay,
   Light from its load the spirit flies,
   While heaven and earth combine to say,
   "How blest the righteous when he dies!"

## FOSTER.



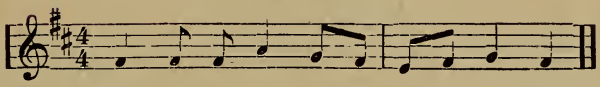
1. We speak of the realms of the blest,
   That country so bright and so fair,
   And oft are its glories confessed;
   But what must it be to be there!

2. We speak of its freedom from sin,
   From sorrow, temptation and care.
   From trials without and within;
   But what must it be to be there!

3. We speak of its service of love,
   The robes which the glorified wear,
   The church of the first-born above;
   But what must it be to be there!

4. O, Lord, in this valley of woe,
   Our spirits for heaven prepare,
   And shortly we also shall know
   And feel what it is to be there!

## NAOMI.

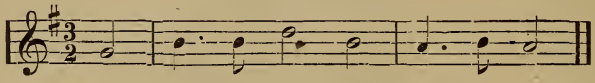


1. Father, whate'er of earthly bliss
   Thy sovereign will denies,
   Accepted at thy throne of grace,
   Let this petition rise;

2. Give me a calm, a thankful heart,
   From every murmur free;
   The blessings of thy grace impart,
   And make me live to thee.

3. Let the sweet hope that thou art mine,
   My life and death attend;
   Thy presence through my journey shine,
   And crown my journey's end.

## WOODLAND.



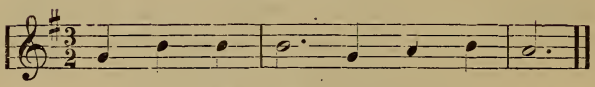
1. THERE is an hour of peaceful rest,
To mourning wanderers given;
There is a joy for souls distressed,
A balm for every wounded breast,
'Tis found above—in heaven.

2. There is a home for weary souls,
By sin and sorrow driven;
When tossed on life's tempestuous shoals,
Where storms arise, and ocean rolls,
And all is drear—but heaven.

3. There faith lifts up her cheerful eye
To brighter prospects given;
And views the tempest passing by,
The evening shadows quickly fly,
And all serene—in heaven.

4. There fragrant flowers immortal bloom,
And joys supreme are given;
There rays divine disperse the gloom;
Beyond the confines of the tomb
Appears the dawn of heaven!

## GOING HOME.



1. MY heavenly home is bright and fair;
Nor pain, nor death can enter there;
Its glitt'ring towers the sun outshine;
That heav'nly mansion shall be mine.

CHORUS—I'm going home, to die no more, etc.

2. My Father's house is built on high,
Far, far above the starry sky;
When from this earthly prison free,
That heavenly mansion mine shall be.

3. Let others seek a home below,
Which flames devour, or waves o'erflow;
Be mine a happier lot to own
A heavenly mansion near the throne.

# Marriage Services.

## I.

GOD is a Father; and he, always mindful of the highest interests and purest happiness of his children, has said "It is not good for man to be alone:—Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh."

Honoring God's law; having chosen each other out of the world for the mutual love and labor of life; you now present yourselves to be united in marriage.

IF THIS BE YOUR PURPOSE YOU WILL JOIN RIGHT HANDS.

Remembering that the eye of God is upon you; in the presence of these witnesses, you mutually promise to love each other; aiding in weakness; sheltering in danger; sympathizing in affliction; being one in the joys and sorrows, one in the trials and triumphs, of life, until death shall divide you.

DO YOU THUS PROMISE?

Then, by virtue of the authority vested in me as a minister of Christ, and in harmony with the laws of this Commonwealth, I pronounce you husband and wife. "What therefore God hath joined together, let not man put asunder."

### PRAYER.

FATHER, without whose blessing our words are vain and meaningless, add thy benediction. May these, now pronounced one, be one indeed; in heart and life, in love and labor. That this our prayer may be answered, and thy purpose concerning them be accomplished, make them one in Christ Jesus.

When the bright days come to their lives, may they acknowledge, and rejoice in, the Sun of Righteousness. When the darkness falls, may they find in thee their light.

May they be long useful to each other; useful in the world, where thou hast bid them labor; and, at last, may they rest in Christ, and reap the reward of those who are faithful unto death: to thy glory, through Jesus Christ. Amen.

(If it is desirable to use a ring in the service, and yet retain this simple form, instead of the answer to the question "Do you thus promise"? the ring may be placed upon the finger.)

---

## II.

JOHN 2: 1, 2.

AND the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: and both Jesus was called, and his disciples, to the marriage.

EPHESIANS 5: 22-25, 28-31.

Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the Saviour of the body. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; so ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

MALACHI 2: 15, 16.

And did not he make one? Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. For the Lord, the God of Israel, saith that he hateth putting away: for one covereth violence with his garment, saith the Lord of hosts: therefore take heed to your spirit, that ye deal not treacherously.

---

As God has designed that the covenant, into which you are about to enter, should be broken by death alone, I charge

you, in the fear of God, to consider well the purposes of your hearts, and the vows of your lips.

YOU WILL JOIN RIGHT HANDS.

Do you take this woman, whose hand you hold, to be your true and lawful wife: and do you promise to love, cherish, honor and protect her, until death shall divide you?

Do you take this man, whose hand you hold, to be your true and lawful husband: and do you promise to love, cherish and honor him, until death shall divide you?

God has heard the solemn promises you have made to each other. As his servant, I pronounce you husband and wife.

And may He, whose law you now honor, keep you faithful to your marriage vows; unite your hearts in the bond of perfectness and peace; and bring you, through the love and labor of earth, to the rest and joy of heaven. Amen.

## MARRIAGE SERVICE
OF THE
## PROT. EPISCOPAL CHURCH.

DEARLY beloved, we are gathered together here in the sight of God, and in the face of this company, to join together this man and this woman in holy matrimony; which is commended of Saint Paul to be honorable among all men; and therefore is not by any to be entered into unadvisedly or lightly; but reverently, discretely, advisedly, soberly, and in the fear of God. Into this holy estate these two persons present come now to be joined. If any man can show just cause why they may not lawfully be joined together, let him now speak, or else hereafter forever hold his peace.

¶ And also speaking unto the persons who are to be married, he shall say:

I REQUIRE and charge you both (as ye will answer at the dreadful day of judgment when the secrets of all hearts shall be disclosed) that if either of you know any impediment, why ye may not be lawfully joined together in

matrimony, ye do now confess it; for be ye well assured, that if any persons are joined together otherwise than as God's word doth allow, their marriage is not lawful.

¶ The Minister, if he shall have reason to doubt of the lawfulness of the proposed Marriage, may demand sufficient surety for his indemnification: but if no impediment shall be alleged, or suspected, the Minister shall say to the man:

M. WILT thou have this woman to thy wedded wife, to live together after God's ordinance, in the holy estate of matrimony? Wilt thou love her, comfort her, honour, and keep her in sickness and in health; and, forsaking all others, keep thee only unto her, so long as ye both shall live?

¶ The Man shall answer:

I will.

¶ Then the Minister shall say unto the woman,

N. WILT thou have this man to thy wedded husband, to live together after God's ordinance in the holy estate of matrimony? Wilt thou obey him, and serve him, love, honour, and keep him, in sickness and in health; and, forsaking all others, keep thee only unto him, so long as ye both shall live?

¶ The woman shall answer:

I will.

¶ Then shall the Minister say:

Who giveth this woman to be married to this man?

¶ Then shall they give their troth to each other in this manner: The Minister receiving the woman at her father's or friend's hands, shall cause the man with his right hand to take the woman by her right hand, and to say after him as followeth:

I M. take thee N. to my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth.

¶ Then shall they loose their hands, and the woman with her right hand taking the man by his right hand shall likewise say after the Minister:

I N. take thee M. to my wedded husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and to

obey, till death us do part, according to God's holy ordinance; and thereto I give thee my troth.

¶ Then shall they again loose their hands; and the man shall give unto the woman a ring. And the Minister taking the ring shall deliver it unto the man, to put it upon the fourth finger of the woman's left hand. And the man holding the ring there, and taught by the Minister, shall say:

WITH this ring I thee wed, and with all my worldly goods I thee endow: In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ Then the man, leaving the ring upon the fourth finger of the woman's left hand, the minister shall say:

LET US PRAY.

OUR Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

O ETERNAL God, Creator and Preserver of all mankind, giver of all spiritual grace, the author of everlasting life; send thy blessing upon these thy servants, this man and this woman, whom we bless in thy Name; that as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made, (whereof this ring given and received is a token and pledge,) and may ever remain in perfect love and peace together; and live according to thy laws, through Jesus Christ our Lord. Amen.

¶ Then shall the Minister join their right hands together, and say:

THOSE whom God hath joined together let no man put asunder.

¶ Then shall the Minister speak unto the company:

FORASMUCH as M. and N. have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their

troth, each to the other, and have declared the same by giving and receiving a ring, and by joining hands, I pronounce that they are Man and Wife; in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ And the Minister shall add this Blessing:

GOD the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you: The Lord mercifully with his favour look upon you and fill you with all spiritual benediction and grace; that ye may so live together in this life, that in the world to come ye may have life everlasting. Amen.

# Benedictions.

NOW the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.—Hebrews xiii. 20, 21.

The peace of God which passeth all understanding, keep your hearts and minds through Christ Jesus. Now unto God and our Father be glory for ever and ever. Amen.—Philippians iv. 7, 20.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen.—2 Corinthians xiii. 14.

Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.—1 Corinthians i. 3.

To God only wise, be glory through Jesus Christ forever. Amen. Romans xvi. 27.

Grace to you, and peace, from God our Father and the Lord Jesus Christ.—Philemon 3.

The grace of our Lord Jesus Christ be with you all. Amen. Revelation xxii. 21.

# A FEW PRINCIPLES OF Parliamentary Practice.

## DUTIES OF OFFICERS.

PRESIDING OFFICER: To call the assembly to order; to present items of business for consideration; to put to vote all questions properly introduced; to preserve order and decorum; to enforce all parliamentary rules, or rules of order made by the body; to receive and announce all communications; to appoint Committees, unless otherwise ordered: in a word, to stand as the representative of the body, faithfully executing its will.

RECORDING OFFICER: To make a true record of the finished work of the assembly; to read all documents called for; to notify committees of their appointment, and the work required of them; to hold in safe keeping the journal, and all documents belonging to the body; and, in general, to assist the Presiding Officer, and do the bidding of the body.

## RIGHTS OF MEMBERS.

All members of a deliberative body have equal rights in introducing business, discussing measures proposed, and voting on questions. Every individual, therefore, has a right to demand a respectful hearing, while in order.

## BREACHES OF DECORUM.

Passing between the Presiding Officer and a member addressing the Chair; talking and whispering, to the annoyance of one speaking, and the interruption of business; walking about the room during the session; interrupting a speaker; abstracting the papers of the Recording Officer; or in any way hindering business, annoying the assembly, or acting in an ungentlemanly way among gentlemen.

### COMMITTEES,

Are either select or standing; are elected by the body, or nominated by the Presiding Officer and confirmed by the body, to facilitate business, and do the bidding of those appointing them. Hence the powers and duties of Committees will depend much upon the instructions given them.

During the sitting of a Committee, its form may be changed; its membership may be enlarged or reduced; and it may be even charged with entirely different duties from those originally prescribed.

It is customary to give the mover and seconder of a measure the first places on a Committee.

### COMMITTEE OF THE WHOLE.

The Presiding officer, on leaving the chair, usually appoints a chairman of the Committee; yet the Committee may choose its own Chairman.

In Committee of the Whole, there is no way of suppressing debate, except by moving that the Committee rise.

A member may speak as often as he wishes, if he can obtain the floor. When the business is finished, the Committee rises, the Presiding Officer of the body resumes the chair, and the Committee, through its chairman, reports to the body.

### INTRODUCING BUSINESS.

All motions must be presented in writing, unless the Presiding Officer consents to receive them in other forms.

No motion can be considered until it is presented in form, seconded, and stated by the Presiding Officer. When so presented it becomes the property of the body, and cannot be withdrawn without general consent; neither can any other question be considered, unless it be one previous in its nature, or one made the order for that time.

### SUPPRESSION OF DEBATE.

This may be done (1) by a call for the previous question; (2) a motion to lay on the table: (3) to postpone to a definite

time; (4) to postpone indefinitely; (5) to refer to a Committee, or re-commit; (6) to adjourn.

### TIMES OF SPEAKING.

No member has a right to speak more than once to the same question, without permission of the body, unless some personal reference, or misunderstanding demands an explanation.

No one has a right to interrupt a speaker, even to avoid misunderstanding, or to make a personal explanation, except by consent.

### PRIVILEGED QUESTIONS.

ADJOURNMENT: This takes precedence of other questions, but is not properly, "always in order."

SUSPENSION OF A RULE: This supercedes the original question, and is first decided.

RIGHTS AND PRIVILEGES: Any question relating to the rights and privileges of the body, or one of its members.

### SUBSIDIARY QUESTIONS.

LIE ON THE TABLE: This takes precedence of all other subsidiary motions.

PREVIOUS QUESTION: If first moved prevents other subsidiary motions.

POSTPONEMENT: Same as previous question. A motion to postpone indefinitely may be amended by a motion to postpone to a definite time; or one time may be substituted for another, by amendment.

COMMITMENT: Same as preceding. A motion to commit, or re-commit, may be amended so as to instruct or change the form of the Committee.

## Form for License to Preach.

To any church of our Lord Jesus Christ:

Greeting:

Know that, at a regular meeting of the church, held 18 , our brother was formally licensed to preach the gospel. Believing him to possess the requisite gifts, and to be called of God to this work, we commend him to your sympathy and co-operation; and pray that he may be abundantly successful in winning souls to Christ.

By order, and in behalf of the church.

Clerk.

Pastor.

## Form for Traveling Letter.

To any church of Christ:

Beloved in the Lord:

The bearer, is a member with us, in good standing. During his temporary absence we heartily commend him to your fellowship; and pray for his welfare, and safe return.

Church.

Clerk.

Pastor.

## Form for Call of Ecclesiastical Council.

The Church,

To . Greeting:

Dear Brethren:

You are hereby requested to send as delegates, to sit with us in council, at on the day of . 18 , to take into consideration the propriety of

Done by order, and in behalf of the Church, this day of 18 .

. Clerk.

# Form for Church Letter of Dismission.

To the Church.

Greeting:

Beloved in the Lord:

At a meeting of the Church, held on the day of 18 , our brother , at his own request, was dismissed from our body, and cordially recommended to fellowship and membership with you.

Receive him to your hearts; and may he and you prove indeed members of that body, of which Christ is the head.

If he is received by you within months, and the accompanying notice is returned to us, he will be considered regularly dismissed; otherwise this letter will be null and void.

Clerk.

[On another page, which can be detached, the following is written, or printed; to be returned to the church from which the member was dismissed.]

To the Church, at

You are hereby informed that on the day of 18 , was received into fellowship with us, on presentation of the accompanying letter.

Clerk.

**Note.**—An admirable Letter of Dismission, for the use of Baptist Churches, is published by the American Baptist Publication Society.

# FORM FOR CHURCH BOOK OF RECORD.

☞ As the records of churches are often carelessly kept, below is given a form, which will furnish, at a glance, the entire history of a member's connection with a church. A suggestion from the Pastor may save to a church invaluable records, and prevent serious difficulties.

| NAME | When Rec'd | How Rec'd | Page Minutes | When Dis'm | How Dis'm | Minutes Page | Where United | Remarks |
|---|---|---|---|---|---|---|---|---|
| | | | | | | | | |

# FUNERAL ADDRESSES.

# FUNERAL ADDRESSES.

# FUNERAL ADDRESSES.

# FUNERAL ADDRESSES.

FUNERAL ADDRESSES.

# FUNERAL ADDRESSES.

# FUNERAL ADDRESSES.

# FUNERAL ADDRESSES.

# FUNERAL ADDRESSES.

# FUNERAL ADDRESSES.

# FUNERAL ADDRESSES.

# FUNERAL ADDRESSES.

FUNERAL ADDRESSES.

# FUNERAL ADDRESSES.

FUNERAL ADDRESSES.

FUNERAL ADDRESSES.

# FUNERAL ADDRESSES.

FUNERAL ADDRESSES.

FUNERAL ADDRESSES.

FUNERAL ADDRESSES.

# FUNERAL ADDRESSES.

RECORD OF

| NAME | AGE | TIME OF DEATH |
| --- | --- | --- |
| | | |

# FUNERAL SERVICES.

| ATE OF BURIAL | PLACE OF BURIAL | FUNERAL SERVICES WHERE HELD | REMARKS |
|---|---|---|---|
| | | | |

RECORD OF

| NAME | AGE | TIME OF DEATH |
| --- | --- | --- |
| | | |

# FUNERAL SERVICES.

| Date of Burial | Place of Burial | Funeral Services Where Held | REMARKS |
|---|---|---|---|
| | | | |

RECORD OF

| NAME | AGE | TIME OF DEATH |
| --- | --- | --- |
| | | |

# FUNERAL SERVICES.

| Date of Burial | Place of Burial | Funeral Services Where Held | REMARKS |
|---|---|---|---|
| | | | |

RECORD OF

| NAME | AGE | TIME OF DEATH |
| --- | --- | --- |
| | | |

# FUNERAL SERVICES.

| Date of Burial | Place of Burial | Funeral Services Where Held | REMARKS |
|---|---|---|---|
| | | | |

# RECORD OF

| NAME | AGE | TIME OF DEATH |
|---|---|---|
| | | |

# FUNERAL SERVICES.

| Date of Burial | Place of Burial | Funeral Services Where Held | REMARKS |
|---|---|---|---|
| | | | |

RECORD OF

| NAME | AGE | TIME OF DEATH |
| --- | --- | --- |
| | | |

# FUNERAL SERVICES.

| Date of Burial | Place of Burial | Funeral Services Where Held | REMARKS |
|---|---|---|---|
| | | | |

RECORD OF

| NAME | AGE | TIME OF DEATH |
| --- | --- | --- |
| | | |

# FUNERAL SERVICES.

| Date of Burial | Place of Burial | Funeral Services Where Held | REMARKS |
|---|---|---|---|
| | | | |

RECORD OF

| NAME | AGE | TIME OF DEATH |
|---|---|---|
| | | |

# FUNERAL SERVICES.

| Date of Burial | Place of Burial | Funeral Services Where Held | REMARKS |
|---|---|---|---|
| | | | |

RECORD OF

| NAME | AGE | TIME OF DEATH |
|---|---|---|
| | | |

# FUNERAL SERVICES.

| Date of Burial | Place of Burial | Funeral Services Where Held | REMARKS |
|---|---|---|---|
| | | | |

RECORD OF

| NAME | AGE | TIME OF DEATH |
|---|---|---|
| | | |

# FUNERAL SERVICES.

| Date of Burial | Place of Burial | Funeral Services Where Held | REMARKS |
|---|---|---|---|
| | | | |

# OCCASIONAL

| OCCASION | PLACE |
| --- | --- |
| | |

# SERVICES.

| TIME | TOPIC | REMARKS |
| --- | --- | --- |
| | | |

| OCCASION | PLACE |
| --- | --- |

# SERVICES.

| TIME | TOPIC | REMARKS |
| --- | --- | --- |
| | | |

| OCCASION | PLACE |
| --- | --- |

# SERVICES.

| TIME | TOPIC | REMARKS |
| --- | --- | --- |
| | | |

| OCCASION | PLACE |
| --- | --- |
| | |

# SERVICES.

| TIME | TOPIC | REMARKS |
| --- | --- | --- |
| | | |

# OCCASIONAL

| OCCASION | PLACE |
| --- | --- |
| | |

# SERVICES.

| TIME | TOPIC | REMARKS |
| --- | --- | --- |
| | | |

| OCCASION | PLACE |
| --- | --- |
| | |

# SERVICES.

| TIME | TOPIC | REMARKS |
| --- | --- | --- |
| | | |

# OCCASIONAL

| OCCASION | PLACE |
| --- | --- |
| | |

# SERVICES.

| TIME | TOPIC | REMARKS |
| --- | --- | --- |
| | | |

| OCCASION | PLACE |
| --- | --- |
| | |

# SERVICES.

| TIME | TOPIC | REMARKS |
| --- | --- | --- |
| | | |

| OCCASION | PLACE |
| --- | --- |

# SERVICES.

| TIME | TOPIC | REMARKS |
| --- | --- | --- |
| | | |

| OCCASION | PLACE |
| --- | --- |

# SERVICES.

| TIME | TOPIC | REMARKS |
| --- | --- | --- |
| | | |

RECORD OF

| NAME OF MAN | NAME OF WOMAN |
| --- | --- |
| | |

# MARRIAGES.

| WHERE MARRIED | TIME | WITNESSES |
| --- | --- | --- |
| | | |

# RECORD OF

| NAME OF MAN | NAME OF WOMAN |
| --- | --- |
| | |

# MARRIAGES.

| WHERE MARRIED | TIME | WITNESSES |
| --- | --- | --- |
| | | |

RECORD OF

| NAME OF MAN | NAME OF WOMAN |
| --- | --- |
| | |

# MARRIAGES.

| WHERE MARRIED | TIME | WITNESSES |
| --- | --- | --- |
| | | |

RECORD OF

| NAME OF MAN | NAME OF WOMAN |
| --- | --- |
| | |

# MARRIAGES.

| WHERE MARRIED | TIME | WITNESSES |
| --- | --- | --- |
| | | |

# RECORD OF

| NAME OF MAN | NAME OF WOMAN |
| --- | --- |
| | |

# MARRIAGES.

| WHERE MARRIED | TIME | WITNESSES |
| --- | --- | --- |
| | | |

# RECORD OF

| NAME OF MAN | NAME OF WOMAN |
| --- | --- |
| | |

# MARRIAGES.

| WHERE MARRIED | TIME | WITNESSES |
| --- | --- | --- |
| | | |

RECORD OF

| NAME OF MAN | NAME OF WOMAN |
| --- | --- |
| | |

# MARRIAGES.

| WHERE MARRIED | TIME | WITNESSES |
| --- | --- | --- |
| | | |

RECORD OF

| NAME OF MAN | NAME OF WOMAN |
| --- | --- |
| | |

# MARRIAGES.

| WHERE MARRIED | TIME | WITNESSES |
|---|---|---|
| | | |

# RECORD OF

| NAME OF MAN | NAME OF WOMAN |
| --- | --- |
| | |

# MARRIAGES.

| WHERE MARRIED | TIME | WITNESSES |
| --- | --- | --- |
| | | |

# RECORD OF

| NAME OF MAN | NAME OF WOMAN |
| --- | --- |
| | |

# MARRIAGES.

| WHERE MARRIED | TIME | WITNESSES |
| --- | --- | --- |

RECORD OF

| NAME OF MAN | NAME OF WOMAN |
| --- | --- |
| | |

# MARRIAGES.

| WHERE MARRIED | TIME | WITNESSES |
| --- | --- | --- |
| | | |

LIST OF

| NAME | RESIDENCE |
| --- | --- |
| | |

# CHURCH MEMBERS.

| WHEN RECEIVED | HOW | CHANGES |
|---|---|---|
| | | |

LIST OF

| NAME | RESIDENCE |
| --- | --- |
| | |

# CHURCH MEMBERS.

| WHEN RECEIVED | HOW | CHANGES |
|---|---|---|
| | | |

LIST OF

| NAME | RESIDENCE |
| --- | --- |
| | |

# CHURCH MEMBERS.

| WHEN RECEIVED | HOW | CHANGES |
| --- | --- | --- |
| | | |

LIST OF

| NAME | RESIDENCE |
| --- | --- |
| | |

# CHURCH MEMBERS.

| WHEN RECEIVED | HOW | CHANGES |
|---|---|---|
| | | |

LIST OF

| NAME | RESIDENCE |
| --- | --- |
| | |

# CHURCH MEMBERS.

| WHEN RECEIVED | HOW | CHANGES |
|---|---|---|
| | | |

LIST OF

| NAME | RESIDENCE |
| --- | --- |

# CHURCH MEMBERS.

| WHEN RECEIVED | HOW | CHANGES |
|---|---|---|
| | | |

LIST OF

| NAME | RESIDENCE |
| --- | --- |

# CHURCH MEMBERS.

| WHEN RECEIVED | HOW | CHANGES |
| --- | --- | --- |
| | | |

LIST OF

| NAME | RESIDENCE |
| --- | --- |

# CHURCH MEMBERS.

| WHEN RECEIVED | HOW | CHANGES |
|---|---|---|
| | | |

LIST OF

| NAME | RESIDENCE |
| --- | --- |

# CHURCH MEMBERS.

| WHEN RECEIVED | HOW | CHANGES |
| --- | --- | --- |
| | | |

LIST OF

| NAME | RESIDENCE |
| --- | --- |

# CHURCH MEMBERS.

| WHEN RECEIVED | HOW | CHANGES |
| --- | --- | --- |
| | | |

LIST OF

| NAME | RESIDENCE |
| --- | --- |

# CHURCH MEMBERS.

| WHEN RECEIVED | HOW | CHANGES |
| --- | --- | --- |
| | | |

LIST OF

| NAME | RESIDENCE |
| --- | --- |
| | |

# CHURCH MEMBERS.

| WHEN RECEIVED | HOW | CHANGES |
| --- | --- | --- |
| | | |

LIST OF

| NAME | RESIDENCE |
| --- | --- |

# CHURCH MEMBERS.

| WHEN RECEIVED | HOW | CHANGES |
|---|---|---|
| | | |

LIST OF

| NAME | RESIDENCE |
| --- | --- |

# CHURCH MEMBERS.

| WHEN RECEIVED | HOW | CHANGES |
| --- | --- | --- |
| | | |

LIST OF

| NAME | RESIDENCE |
| --- | --- |
| | |

# CHURCH MEMBERS.

| WHEN RECEIVED | HOW | CHANGES |
| --- | --- | --- |
| | | |

LIST OF

| NAME | RESIDENCE |
| --- | --- |
| | |

# CHURCH MEMBERS.

| WHEN RECEIVED | HOW | CHANGES |
| --- | --- | --- |
| | | |

LIST OF

| NAME | RESIDENCE |
| --- | --- |
| | |

# CHURCH MEMBERS.

| WHEN RECEIVED | HOW | CHANGES |
| --- | --- | --- |
| | | |

LIST OF

| NAME | RESIDENCE |
| --- | --- |

# CHURCH MEMBERS.

| WHEN RECEIVED | HOW | CHANGES |
|---|---|---|
| | | |

LIST OF

| NAME | RESIDENCE |
| --- | --- |
| | |

# CHURCH MEMBERS.

| WHEN RECEIVED | HOW | CHANGES |
| --- | --- | --- |
| | | |

LIST OF

| NAME | RESIDENCE |
| --- | --- |
| | |

# CHURCH MEMBERS.

| WHEN RECEIVED | HOW | CHANGES |
|---|---|---|
| | | |

LIST OF

| NAME | RESIDENCE |
| --- | --- |

# CHURCH MEMBERS.

| WHEN RECEIVED | HOW | CHANGES |
| --- | --- | --- |
| | | |

LIST OF

| NAME | RESIDENCE |
| --- | --- |

# CHURCH MEMBERS.

| WHEN RECEIVED | HOW | CHANGES |
| --- | --- | --- |
| | | |

LIST OF

| NAME | RESIDENCE |
| --- | --- |

# CHURCH MEMBERS.

| WHEN RECEIVED | HOW | CHANGES |
|---|---|---|
| | | |

LIST OF

| NAME | RESIDENCE |
| --- | --- |

# CHURCH MEMBERS.

| WHEN RECEIVED | HOW | CHANGES |
|---|---|---|
| | | |

LIST OF

| NAME | RESIDENCE |
| --- | --- |

# CHURCH MEMBERS.

| WHEN RECEIVED | HOW | CHANGES |
| --- | --- | --- |
| | | |

LIST OF

| NAME | RESIDENCE |
| --- | --- |

# CHURCH MEMBERS.

| WHEN RECEIVED | HOW | CHANGES |
| --- | --- | --- |
| | | |

LIST OF

| NAME | RESIDENCE |
| --- | --- |

# CHURCH MEMBERS.

| WHEN RECEIVED | HOW | CHANGES |
| --- | --- | --- |
| | | |

LIST OF

| NAME | RESIDENCE |
| --- | --- |
| | |

# CHURCH MEMBERS.

| WHEN RECEIVED | HOW | CHANGES |
|---|---|---|
| | | |

LIST OF

| NAME | RESIDENCE |
| --- | --- |
| | |

# CHURCH MEMBERS.

| WHEN RECEIVED | HOW | CHANGES |
| --- | --- | --- |
| | | |

# VISITING LIST.

The figures 1, 2, 3, 4, indicate the quarters of the year. The visit may be marked with a ×; the d
written abo

| NAME | RESIDENCE |
| --- | --- |
| | |

y be given in full, or abbreviated; thus, 1-20, 4-15, representing January 20, April 15, the year being
h quarter.

| 1 | 2 | 3 | 4 | 1 | 2 | 3 | 4 |
|---|---|---|---|---|---|---|---|
| | | | | | | | |

# VISITING LIST.

The figures 1, 2, 3, 4, indicate the quarters of the year. The visit may be marked with a ×; the date written above

| NAME | RESIDENCE |
| --- | --- |
| | |

be given in full, or abbreviated; thus, 1-20, 4-15, representing January 20, April 15, the year being
quarter.

| 1 | 2 | 3 | 4 | 1 | 2 | 3 | 4 |
|---|---|---|---|---|---|---|---|
| | | | | | | | |

# VISITING LIST.

The figures 1, 2, 3, 4, indicate the quarters of the year. The visit may be marked with a ×; the da
written abo

| NAME | RESIDENCE |
| --- | --- |
| | |

may be given in full, or abbreviated; thus, 1-20, 4-15, representing January 20, April 15, the year being each quarter.

| 1 | 2 | 3 | 4 | 1 | 2 | 3 | 4 |
|---|---|---|---|---|---|---|---|
| | | | | | | | |

# VISITING LIST.

The figures 1, 2, 3, 4, indicate the quarters of the year. The visit may be marked with a ×; the da
written abo

| NAME | RESIDENCE |
| --- | --- |
| | |

ay be given in full, or abbreviated; thus, 1-20, 4-15, representing January 20, April 15, the year being ch quarter.

| 1 | 2 | 3 | 4 | 1 | 2 | 3 | 4 |
|---|---|---|---|---|---|---|---|
| | | | | | | | |

# VISITING LIST.

The figures 1, 2, 3, 4, indicate the quarters of the year. The visit may be marked with a X; the dat written abov

| NAME | RESIDENCE |
| --- | --- |
| | |

ay be given in full, or abbreviated; thus, 1-20, 4-15, representing January 20, April 15, the year being ach quarter.

| 1 | 2 | 3 | 4 | 1 | 2 | 3 | 4 |
|---|---|---|---|---|---|---|---|
| | | | | | | | |

# VISITING LIST.

The figures 1, 2, 3, 4, indicate the quarters of the year. The visit may be marked with a ×; the da
written abo

| NAME | RESIDENCE |
| --- | --- |
| | |

ay be given in full, or abbreviated; thus, 1-20, 4-15, representing January 20, April 15, the year being ach quarter.

| 1 | 2 | 3 | 4 | 1 | 2 | 3 | 4 |
|---|---|---|---|---|---|---|---|
| | | | | | | | |

# VISITING LIST.

The figures 1, 2, 3, 4, indicate the quarters of the year. The visit may be marked with a ×; the da
written abo

| NAME | RESIDENCE |
| --- | --- |
| | |

ay be given in full, or abbreviated; thus, 1-20, 4-15, representing January 20, April 15, the year being
ch quarter.

| 1 | 2 | 3 | 4 | 1 | 2 | 3 | 4 |
|---|---|---|---|---|---|---|---|
| | | | | | | | |

# VISITING LIST.

The figures 1, 2, 3, 4, indicate the quarters of the year. The visit may be marked with a ×; the da written abo

| NAME | RESIDENCE |
| --- | --- |
| | |

ay be given in full, or abbreviated; thus, 1-20, 4-15, representing January 20, April 15, the year being
ch quarter.

| 1 | 2 | 3 | 4 | 1 | 2 | 3 | 4 |
|---|---|---|---|---|---|---|---|
| | | | | | | | |

# VISITING LIST.

The figures 1, 2, 3, 4, indicate the quarters of the year. The visit may be marked with a ×; the da written abo

| NAME | RESIDENCE |
| --- | --- |
| | |

ay be given in full, or abbreviated; thus, 1-20, 4-15, representing January 20, April 15, the year being
ch quarter.

| 1 | 2 | 3 | 4 | 1 | 2 | 3 | 4 |
|---|---|---|---|---|---|---|---|
| | | | | | | | |

# VISITING LIST.

The figures 1, 2, 3, 4, indicate the quarters of the year. The visit may be marked with a ×; the da
written abo

| NAME | RESIDENCE |
| --- | --- |
| | |

y be given in full, or abbreviated; thus, 1-20, 4-15, representing January 20, April 15, the year being
h quarter.

| 1 | 2 | 3 | 4 | 1 | 2 | 3 | 4 |
|---|---|---|---|---|---|---|---|
| | | | | | | | |

# VISITING LIST.

The figures 1, 2, 3, 4, indicate the quarters of the year. The visit may be marked with a ×; the di
written abo

| NAME | RESIDENCE |
| --- | --- |
| | |

ay be given in full, or abreviated; thus, 1-20, 4-15, representing January 20, April 15, the year being
ch quarter.

| 1 | 2 | 3 | 4 | 1 | 2 | 3 | 4 |
|---|---|---|---|---|---|---|---|
| | | | | | | | |

# VISITING LIST.

The figures 1, 2, 3, 4, indicate the quarters of the year. The visit may be marked with a ×; the d
written ab

| NAME | RESIDENCE |
| --- | --- |
| | |

may be given in full, or abreviated; thus, 1-20, 4-15, representing January 20, April 15, the year being each quarter.

| 1 | 2 | 3 | 4 | 1 | 2 | 3 | 4 |
|---|---|---|---|---|---|---|---|
| | | | | | | | |

# VISITING LIST.

The figures 1, 2, 3, 4, indicate the quarters of the year. The visit may be marked with a ×; the d
written ab

| NAME | RESIDENCE |
| --- | --- |
| | |

may be given in full, or abreviated; thus, 1-20, 4-15, representing January 20, April 15, the year being each quarter.

| 1 | 2 | 3 | 4 | 1 | 2 | 3 | 4 |
|---|---|---|---|---|---|---|---|
| | | | | | | | |

# VISITING LIST.

The figures 1, 2, 3, 4, indicate the quarters of the year. The visit may be marked with a ×; the da
written abo

| NAME | RESIDENCE |
| --- | --- |
| | |

may be given in full, or abreviated; thus, 1-20, 4-15, representing January 20, April 15, the year being each quarter.

| 1 | 2 | 3 | 4 | 1 | 2 | 3 | 4 |
|---|---|---|---|---|---|---|---|
| | | | | | | | |

# VISITING LIST.

The figures 1, 2, 3, 4, indicate the quarters of the year. The visit may be marked with a ×; the da
written abo

| NAME | RESIDENCE |
| --- | --- |
| | |

may be given in full, or abreviated; thus, 1-20, 4-15, representing January 20, April 15, the year being each quarter.

| 1 | 2 | 3 | 4 | 1 | 2 | 3 | 4 |
|---|---|---|---|---|---|---|---|
| | | | | | | | |

# VISITING LIST.

The figures 1, 2, 3, 4, indicate the quarters of the year. The visit may be marked with a X; the da
written abo

| NAME | RESIDENCE |
| --- | --- |
| | |

may be given in full, or abbreviated; thus, 1-20, 4-15, representing January 20, April 15, the year being each quarter.

| 1 | 2 | 3 | 4 | 1 | 2 | 3 | 4 |
|---|---|---|---|---|---|---|---|
| | | | | | | | |

# VISITING LIST.

The figures 1, 2, 3, 4, indicate the quarters of the year. The visit may be marked with a ×; the d
written ab

| NAME | RESIDENCE |
| --- | --- |
| | |

may be given in full, or abbreviated; thus, 1-20, 4-15, representing January 20, April 15, the year being each quarter.

| 1 | 2 | 3 | 4 | 1 | 2 | 3 | 4 |
|---|---|---|---|---|---|---|---|
| | | | | | | | |

# VISITING LIST.

The figures 1, 2, 3, 4, indicate the quarters of the year. The visit may be marked with a ×; the d
written ab

| NAME | RESIDENCE |
| --- | --- |
| | |

ay be given in full, or abbreviated; thus, 1-20, 4-15, representing January 20, April 15, the year being ach quarter.

| 1 | 2 | 3 | 4 | 1 | 2 | 3 | 4 |
|---|---|---|---|---|---|---|---|
| | | | | | | | |

# VISITING LIST.

The figures 1, 2, 3, 4, indicate the quarters of the year. The visit may be marked with a ×; the d
written ab

| NAME | RESIDENCE |
| --- | --- |
| | |

ay be given in full, or abbreviated; thus, 1-20, 4-15, representing January 20, April 15, the year being ch quarter.

| 1 | 2 | 3 | 4 | 1 | 2 | 3 | 4 |
|---|---|---|---|---|---|---|---|
| | | | | | | | |

# VISITING LIST.

The figures 1, 2, 3, 4, indicate the quarters of the year. The visit may be marked with a ✓; the
written at

| NAME | RESIDENCE |
| --- | --- |
| | |

ay be given in full, or abbreviated; thus, 1-20, 4-15, representing January 20, April 15, the year being ch quarter.

| 1 | 2 | 3 | 4 | 1 | 2 | 3 | 4 |
|---|---|---|---|---|---|---|---|
| | | | | | | | |

# VISITING LIST.

The figures 1, 2, 3, 4, indicate the quarters of the year. The visit may be marked with a ×; the
written ab

| NAME | RESIDENCE |
| --- | --- |
| | |

ay be given in full, or abreviated; thus, 1-20, 4-15, representing January 20, April 15, the year being ch quarter.

| 1 | 2 | 3 | 4 | 1 | 2 | 3 | 4 |
|---|---|---|---|---|---|---|---|
| | | | | | | | |

# VISITING LIST.

The figures 1, 2, 3, 4, indicate the quarters of the year. The visit may be marked with a ×; the d
written ab

| NAME | RESIDENCE |
| --- | --- |
| | |

may be given in full, or abreviated; thus, 1-20. 4-15, representing January 20, April 15, the year being each quarter.

| 1 | 2 | 3 | 4 | 1 | 2 | 3 | 4 |
|---|---|---|---|---|---|---|---|
| | | | | | | | |

# VISITING LIST.

The figures 1, 2, 3, 4, indicate the quarters of the year. The visit may be marked with a ×; the d
written ab

| NAME | RESIDENCE |
| --- | --- |
| | |

may be given in full, or abreviated; thus, 1-20, 4-15, representing January 20, April 15, the year being each quarter.

| 1 | 2 | 3 | 4 | 1 | 2 | 3 | 4 |
|---|---|---|---|---|---|---|---|
| | | | | | | | |

# VISITING LIST.

The figures 1, 2, 3, 4, indicate the quarters of the year. The visit may be marked with a ×; the da
written abo

| NAME | RESIDENCE |
| --- | --- |
| | |

may be given in full, or abreviated; thus, 1-20. 4-15, representing January 20, April 15, the year being each quarter.

| 1 | 2 | 3 | 4 | 1 | 2 | 3 | 4 |
|---|---|---|---|---|---|---|---|
| | | | | | | | |

# VISITING LIST.

The figures 1, 2, 3, 4, indicate the quarters of the year. The visit may be marked with a ×; the dat written abov

| NAME | RESIDENCE |
| --- | --- |
| | |

ay be given in full, or abreviated; thus, 1-20, 4-15, representing January 20, April 15, the year being
ch quarter.

| 1 | 2 | 3 | 4 | 1 | 2 | 3 | 4 |
|---|---|---|---|---|---|---|---|
| | | | | | | | |

# VISITING LIST.

The figures 1, 2, 3, 4, indicate the quarters of the year. The visit may be marked with a ×; the da
written abo

| NAME | RESIDENCE |
| --- | --- |
| | |

ay be given in full, or abbreviated; thus, 1-20, 4-15, representing January 20, April 15, the year being ch quarter.

| 1 | 2 | 3 | 4 | 1 | 2 | 3 | 4 |
|---|---|---|---|---|---|---|---|
| | | | | | | | |

# VISITING LIST.

The figures 1, 2, 3, 4, indicate the quarters of the year. The visit may be marked with a ×; the d
written abo

| NAME | RESIDENCE |
| --- | --- |
| | |

y be given in full, or abbreviated; thus, 1-20, 4-15, representing January 20, April 15, the year being
h quarter.

| 1 | 2 | 3 | 4 | 1 | 2 | 3 | 4 |
|---|---|---|---|---|---|---|---|
| | | | | | | | |

# VISITING LIST.

The figures 1, 2, 3, 4, indicate the quarters of the year. The visit may be marked with a ✕; the d
written ab

| NAME | RESIDENCE |
| --- | --- |
| | |

ay be given in full, or abbreviated; thus, 1-20, 4-15, representing January 20, April 15, the year being
ch quarter.

| 1 | 2 | 3 | 4 | 1 | 2 | 3 | 4 |
|---|---|---|---|---|---|---|---|
| | | | | | | | |

# VISITING LIST.

The figures 1, 2, 3, 4, indicate the quarters of the year. The visit may be marked with a ✓; the
written a

| NAME | RESIDENCE |
| --- | --- |
| | |

y be given in full, or abbreviated; thus, 1-20, 4-15, representing January 20, April 15, the year being
ch quarter.

| 1 | 2 | 3 | 4 | 1 | 2 | 3 | 4 |
|---|---|---|---|---|---|---|---|
| | | | | | | | |

# VISITING LIST.

The figures 1, 2, 3, 4, indicate the quarters of the year. The visit may be marked with a ✓; the
written a

| NAME | RESIDENCE |
| --- | --- |
| | |

ay be given in full, or abbreviated; thus, 1-20, 4-15, representing January 20, April 15, the year being
ch quarter.

| 1 | 2 | 3 | 4 | 1 | 2 | 3 | 4 |
|---|---|---|---|---|---|---|---|
| | | | | | | | |

# VISITING LIST.

The figures 1, 2, 3, 4, indicate the quarters of the year. The visit may be marked with a ✓; the
written a

| NAME | RESIDENCE |
| --- | --- |
| | |

ay be given in full, or abbreviated; thus, 1-20, 4-15, representing January 20, April 15, the year being
ch quarter.

| 1 | 2 | 3 | 4 | 1 | 2 | 3 | 4 |
|---|---|---|---|---|---|---|---|
| | | | | | | | |

MEMORANDA.

# MEMORANDA.

MEMORANDA.

# MEMORANDA.

MEMORANDA.

MEMORANDA.

MEMORANDA.

MEMORANDA.

MEMORANDA.

MEMORANDA.

MEMORANDA.

MEMORANDA.

# MEMORANDA.

MEMORANDA.

# MEMORANDA.

MEMORANDA.

# MEMORANDA.

MEMORANDA.

MEMORANDA.

BV
4016

LIBRARY OF CONGRESS
0 029 557 557 8